



THE FATAL SIN



**THE
FATAL
SIN**

**Refusal to Believe
in the
Son of God**

PREFACE

Of course, it is your choice entirely whether or not to accept the Holy Bible as being what it claims – that is the revealed and eternal ‘Word of God’. If you do accept that ‘all Scripture is given by inspiration of God’ – that is through the supernatural agency of the Holy Spirit (**II Timothy 3: 16**), then you might reasonably ask for explanations of the following:

Who is The Lord revealed in the pages of Scripture, and why is it of ultimate importance to every man, woman & child who will ever be born to believe in him? We know that, as human beings, we are born, live in the world, then die – but why? And if there is a Creator God, what are we to him? Does his plan and ‘evaluation’ of us have any eternal significance?

Scripture’s claim is that God himself in the person of the Son, the one who created and sustains everything, became a real man (**Emmanuel – God with Us – promised in the Old Testament**) who was born of a woman some 2000 years ago so as to live in this world as one of us! But why would God choose to do such an extraordinary thing, and what did the ‘world’ make of him, its incarnate Creator?

This volume is the first of two that attempts to throw some meaningful light on the above, under the headings: Jesus Christ the Lord of Scripture, God’s Evaluation of Human Righteousness, and The Judgement Seat of Christ.



JESUS
CHRIST

THE LORD

OF

SCRIPTURE

For unto us a child is born, unto us a Son is given; and the government will be upon his shoulder. And his name will be called Wonderful, Counsellor, Mighty God, Everlasting Father [or Father of Eternity], Prince of Peace. Of the increase of **his** government and peace **there will be** no end, upon the throne of David and over his kingdom, to order it and establish it with judgement and justice from that time forward, even forever. The zeal of the LORD of hosts will perform this [Isaiah 9].

Watched till thrones were put in place, and the Ancient of Days [God] was seated; his garment **was** white as snow, and the hair of his head **was** like pure wool. His throne **was** a fiery flame, its wheels a burning fire; a fiery stream issued and came forth from before him. A thousand thousands ministered to him; ten thousand times ten thousand stood before him. The court was seated, and the books were opened.

I was watching in the night visions, and behold, **one** like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days, and they brought him near before him. Then to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him. His dominion **is** an everlasting dominion, which shall not pass away, and his kingdom **the one** which shall not be destroyed [Daniel 7]."

In the beginning [of time] was the [pre-existent] Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through him [he is the Creator], and without him nothing was made that was made. In him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it.

There was a man sent from God, whose name was John. This man came for a witness, to bear witness of the Light, that all through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light which gives light to every man coming into the world.

He was in the world, and the world was made through him, and the world did not know him. He came to his own [Israel? Humanity?], and his own did not receive him. But as many as received him, to them he gave the right to become children of God, to those who believe in his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

And the Word became flesh and dwelt among us [as Jesus Christ], and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.

John bore witness of him and cried out, saying, "This was he of whom I said, 'He who comes after me is preferred before me, for he was before me.'" And of his fullness we have all received, and grace for grace. For the law was given through Moses, but grace and truth came through Jesus Christ.

No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, he has declared him [John 1].

Now this is the testimony of John [the Baptist], when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?" He confessed, and did not deny, but confessed, "I am not the Christ [the promised Messiah, God's Anointed One]." And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the Prophet?" And he answered, "No." Then they said to him, "Who are you, that we may give an answer to those who sent us? What do you say about yourself?"

He said: "I am 'The voice of one crying in the wilderness: 'Make straight the way of the LORD,'" as the prophet Isaiah said." Now those who were sent were from the Pharisees. And they asked him, saying, "Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?" John answered them, saying, "I baptize with water, but there stands one among you whom you do not know. It is he who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose." These things were done in Bethabara beyond the Jordan, where John was baptizing.

The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world! This is he of whom I said, 'After me comes a man who is preferred before me, for he was before me.' I did not know him; but that he should be revealed to Israel, therefore I came baptizing with water."

And John bore witness, saying, "I saw the Spirit descending from heaven like a dove, and he [the Holy Spirit, the 3rd person of the Godhead] remained upon him. I did not know him, but he [God] who sent me to baptize with water said to me, 'Upon whom you see the Spirit descending, and remaining on him, this is he who baptizes with the Holy Spirit.' And I have seen and testified that this is the Son of God [John 1]."



There was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to him, "Rabbi, we know that you are a teacher come from God; for no one can do these signs that you do unless God is with him."

Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God." [Jesus perceived the unasked question in Nicodemus's heart – how do I satisfy God and get into heaven!] Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?"

Jesus answered, "Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born [carnally] of the flesh is flesh, and that which is born of the Spirit [by the Holy Spirit of God] is spirit. Do not marvel that I said to you, 'You must be born again [while still alive and in the world].' The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit."

Nicodemus answered and said to him, "How can these things be?" Jesus answered and said to him, "Are you the teacher of Israel, and do not know these things? [Nicodemus would understand trying to satisfy God by attempting to keep the Mosaic Law and using the Jewish sacrificial system – but being born within of God's Spirit was beyond him]."

Most assuredly, I say to you, we speak what we know and testify what we have seen, and you do not receive our witness. If I have told you earthly things and you do not believe, how will you believe if I tell you heavenly things? No one has ascended to heaven but he who came down from heaven, **that is**, the Son of Man who is in heaven [John 3]."

As recorded in Genesis, the LORD promised Abraham that from his loins would come a people – the nation of Israel, to whom God also promised a land. The former was accomplished when the sons of Jacob and their families were forced to sojourn in Egypt until the point when God, through Moses, said to the Pharaoh, “Let my people go!”

However, when Moses was told by God that he was going to bring the children of Israel out of Egypt, he said, “What shall I say is the name of the God who has sent me to you?” God’s response was, “Thus you shall say to the children of Israel, ‘I AM has sent me to you.’”

Jesus of Nazareth took the covenant name of God and applied it to himself in specific and personal ways eight times, as recorded in the Gospel of John.

He said: “I AM the bread of life. He who comes to me shall never hunger, and he who believes in me shall never thirst. But I said to you that you have seen me and yet do not believe. All that the Father gives me will come to me, and the one who comes to me I will by no means cast out. For I have come down from heaven, not to do my own will, but the will of him who sent me. This is the will of the Father who sent me, that of all he has given me I should lose nothing, but should raise it up at the last day. And this is the will of him who sent me, that everyone who sees the Son and believes in him may have everlasting life; and I will raise him up at the last day.” [John 6].

He said: “I AM the light of the world. He who follows me shall not walk in darkness, but have the light of life.” And he said to them, “You are from beneath; I am from above. You are of this world; I am not of this world. Therefore I said to you that you will die in your sins; for if you do not believe that I am **he**, you will die in your sins.” [John 8].

He said: "I AM the door of the sheep. All who **ever** came before me are thieves and robbers, but the sheep did not hear them. I am the door. If anyone enters by me, he will be saved, and will go in and out and find pasture. The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have **it** more abundantly." [John 10].

He said: "I AM the good shepherd; and I know my **sheep**, and am known by my own. As the Father knows me, even so I know the Father; and I lay down my life for the sheep. And other sheep I have [the Gentile believers] which are not of this fold [the Jews]; them also I must bring, and they will hear my voice; and there will be one flock [his Church] **and** one shepherd. Therefore my Father loves me, because I lay down my life that I may take it again. No one takes it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This command I have received from my Father." [John 10].

He said: "I AM the resurrection and the life. He who believes in me, though he may die, he shall live. And whoever lives and believes in me shall never die. Do you believe this?" She [Martha] said to Him, "Yes, Lord, I believe that you are the Christ, the Son of God, who is to come into the world." [John 11].

He said: "I AM the way, the truth, and the life. No one comes to the Father except through me. If you had known me, you would have known my Father also; and from now on you know him and have seen him." Philip said to him, "Lord, show us the Father, and it is sufficient for us." Jesus said to him, "Have I been with you so long, and yet you have not known me, Philip? He who has seen me has seen the Father; so how can you say, 'Show us the Fatherí? Do you not believe that I am in the Father, and the Father in me?" [John 14].

He said: "I AM the true vine, and my Father is the vinedresser. Every branch in me that does not bear fruit he takes away; and every **branch** that bears fruit he prunes, that it may bear more fruit. You are already clean because of the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you **are** the branches. He who abides in me, and I in him, bears much fruit; for without me you can do nothing.

If anyone does not abide in me, he is cast out as a branch and is withered; and they gather them and throw **them** into the fire, and they are burned. If you abide in me, and my words abide in you, you will ask what you desire, and it shall be done for you. By this my Father is glorified, that you bear much fruit; so you will be my disciples. As the Father loved me, I also have loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love." [John 15].

Jesus said to them [the Jewish leaders], "If God were your Father, you would love me, for I proceeded forth and came from God; nor have I come of myself, but he sent me. Why do you not understand my speech? Because you are not able to listen to my word. You are of **your** father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own **resources**, for he is a liar and the father of it. But because I tell the truth, you do not believe me. Your father Abraham rejoiced to see my day, and he saw **it** and was glad." Then the Jews said to him, "You are not yet fifty years old, and have you seen Abraham?" Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM." [John 8].



Then Jesus answered and said to them [the Jewish leaders], "Most assuredly, I say to you, the Son can do nothing of himself, but what he sees the Father do; for whatever he does, the Son also does in like manner. For the Father loves the Son, and shows him all things that he himself does; and he will show him greater works than these, that you may marvel.

For as the Father raises the dead and gives life to **them**, even so the Son gives life to whom he will. For the Father judges no one, but has committed all judgement to the Son, that all should honour the Son just as they honour the Father. He who does not honour the Son does not honour the Father who sent him.

Most assuredly, I say to you, he who hears my word and believes in him who sent me has everlasting life, and shall not come into judgement, but has passed from death into life. Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live.

For as the Father has life in himself, so he has granted the Son to have life in himself, and has given him authority to execute judgement also, because he is the Son of Man. Do not marvel at this; for the hour is coming in which all who are in the graves will hear his voice and come forth—those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. I can of myself do nothing. As I hear, I judge; and my judgement is righteous, because I do not seek my own will but the will of the Father who sent me.

You search the Scriptures, for in them you think you have eternal life; and these are they which testify of me. But you are not willing to come to me that you may have life [John 5]."

Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, because he has appointed a day on which he will judge the world in righteousness by the man whom he has ordained. He has given assurance of this to all by raising him from the dead." And when they heard of the resurrection of the dead, some mocked, while others said, "We will hear you again on this **matter**." So Paul departed from among them [Acts 17].

For none of us lives to himself, and no one dies to himself. For if we live, we live to the Lord; and if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's. For to this end Christ died and rose and lived again, that he might be Lord of both the dead and the living.

But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgement seat of Christ. For it is written: "**As** I live, says the LORD, every knee shall bow to me, and every tongue shall confess to God." So then each of us shall give account of himself to God [Romans 14].

We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord. Therefore we make it our aim, whether present or absent, to be well pleasing to him. For we must all appear before the judgement seat of Christ, that each one may receive the things **done** in the body, according to what he has done, whether good or bad [II Corinthians 5].

Charge **you** therefore before God and the Lord Jesus Christ, who will judge the living and the dead at his appearing and his kingdom: Preach the word! Be ready in season **and** out of season. Convince, rebuke, exhort, with all longsuffering and teaching. I have fought the good fight, I have finished the race, I have kept the faith [II Timothy 4].

Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made himself of no reputation, taking the form of a bondservant, **and** coming in the likeness of men. And being found in appearance as a man, he humbled himself and became obedient to **the point of** death, even the death of the cross. Therefore God also has highly exalted him and given him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and **that** every tongue should confess that Jesus Christ **is** Lord, to the glory of God the Father [Philippians 2].

He is the image of the invisible God, the firstborn [the pre-eminent one] over all creation. For by him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through him and for him. And he is before all things, and in him all things consist. And he is the head of the body, the church, who is the beginning, the firstborn from the dead, that in all things he may have the pre-eminence. For it pleased **the Father that** in him all the fullness should dwell, and by him to reconcile all things to himself, by him, whether things on earth or things in heaven, having made peace through the blood of his cross. [Colossians 1].

We are bound to thank God always for you, brethren, as it is fitting, because your faith grows exceedingly, and the love of every one of you all abounds toward each other, so that we ourselves boast of you among the churches of God for your patience and faith in all your persecutions and tribulations that you endure, **which is** manifest evidence of the righteous judgement of God, that you may be counted worthy of the kingdom of God, for which you also suffer; since **it is** a righteous thing with God to repay with tribulation those who trouble you,

and to give you who are troubled rest with us when the Lord Jesus is revealed from heaven with his mighty angels, in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ [II Thessalonians 1].

God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by his Son, whom he has appointed heir of all things, through whom also he made the worlds; who being the brightness of his glory and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the Majesty on high, having become so much better than the angels, as he has by inheritance obtained a more excellent name than they. For to which of the angels did he [God] ever say: "You are my Son, today I have begotten you"? And again: "I will be to him a Father, and he shall be to me a Son"? But when he again brings the firstborn into the world, he says: "Let all the angels of God worship him."

And of the angels he says: "Who makes his angels spirits and his ministers a flame of fire." But to the Son he says: "Your throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of your Kingdom. You have loved righteousness and hated lawlessness; therefore God, your God, has anointed you with the oil of gladness more than your companions." And: "You, LORD, in the beginning laid the foundation of the earth, and the heavens are the work of your hands. They will perish, but you remain; and they will all grow old like a garment; like a cloak you will fold them up, and they will be changed. But you are the same, and your years will not fail [Hebrews 1]."

Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, who are kept by the power of God through faith for salvation ready to be revealed in the last time.

Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace **that would come** to you, searching what, or what manner of time, the Spirit of Christ who was in them was indicating when he testified beforehand the sufferings of Christ and the glories that would follow.

To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into. He indeed was foreordained before the foundation of the world, but was manifest in these last times for you who through him believe in God, who raised him from the dead and gave him glory, so that your faith and hope are in God.

But, beloved, do not forget this one thing, that with the Lord **one day is as a thousand years, and a thousand years as one day.** The Lord is not slack concerning **his** promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up [I Peter 1 & II Peter 3].

Yes, I think it is right, as long as I am in this tent, to stir you up by reminding **you**, knowing that shortly I **must** put off my tent, just as our Lord Jesus Christ showed me. Moreover I will be careful to ensure that you always have a reminder of these things after my decease.

For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory when such a voice came to him from the Excellent Glory: "This is my beloved Son, in whom I am well pleased." And we heard this voice which came from heaven when we were with him on the holy mountain.

And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; knowing this first, that no prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke **as they were** moved by the Holy Spirit.

But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, **and** bring on themselves swift destruction. And many will follow their destructive ways, because of whom the way of truth will be blasphemed. By covetousness they will exploit you with deceptive words; for a long time their judgement has not been idle, and their destruction does not slumber. For when they speak great swelling **words** of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error. While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage [II Peter 2].

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, concerning the Word of life—the life was manifested, and we have seen, and bear witness, and declare to you that eternal life which was with the Father and was manifested to us—that which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ.

And this is his commandment: that we should believe on the name of his Son Jesus Christ and love one another, as he gave us commandment. Now he who keeps his commandments abides in him, and he in him. And by this we know that he abides in us, by the Spirit whom he has given us.

Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world. By this you know the Spirit of God: Every spirit that confesses that Jesus Christ has come in the flesh is of God, and every spirit that does not confess that Jesus Christ has come in the flesh is not of God. And this is the **spirit** of the Antichrist, which you have heard was coming, and is now already in the world.

If we receive the witness of men, the witness of God is greater; for this is the witness of God which he has testified of his Son. He who believes in the Son of God has the witness in himself; he who does not believe God has made him a liar, because he has not believed the testimony that God has given of his Son. And this is the testimony: that God has given us eternal life, and this life is in his Son. He who has the Son has life; he who does not have the Son of God does not have life [I John 1, 3, 4 & 5].



John [the Apostle], to the seven churches which are in Asia: Grace to you and peace from him who is and who was and who is to come, and from the seven Spirits who are before his throne, and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth. Behold, he is coming with clouds, and every eye will see him, even they who pierced [crucified] him. And all the tribes of the earth will mourn because of him. Even so, Amen. "I am the Alpha and the Omega, **the** Beginning and **the** End," says the Lord, "who is and who was and who is to come, the Almighty."

I[John] was in the Spirit on the Lord's Day, and I heard behind me a loud voice, as of a trumpet, saying, "I am the Alpha and the Omega, the First and the Last," and, "What you see, write in a book and send **it** to the seven churches which are in Asia: to Ephesus, to Smyrna, to Pergamos, to Thyatira, to Sardis, to Philadelphia, and to Laodicea." Then I turned to see the voice that spoke with me. And having turned I saw seven golden lamp-stands, and in the midst of the seven lamp-stands **one** like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band.

His head and hair **were** white like wool, as white as snow, and his eyes like a flame of fire; his feet **were** like fine brass, as if refined in a furnace, and his voice as the sound of many waters; he had in his right hand seven stars, out of his mouth went a sharp two-edged sword, and his countenance **was** like the sun shining in its strength.

And when I saw him, I fell at his feet as dead. But he laid his right hand on me, saying to me, "Do not be afraid; I am the First and the Last. I **am** he who lives, and was dead, and behold, I am alive forevermore. Amen. And I have the keys of Hades and of Death. Write the things which you have seen, and the things which are, and the things which will take place after this [Revelation 1].

Now I saw heaven opened, and behold, a white horse. And he who sat on him **was** called Faithful and True, and in righteousness he judges and makes war. His eyes **were** like a flame of fire, and on his head **were** many crowns. He had a name written that no one knew except himself. He **was** clothed with a robe dipped in blood, and his name is called The Word of God [Jesus Christ, John 1]. And the armies in heaven, clothed in fine linen, white and clean, followed him on white horses.

Now out of his mouth goes a sharp sword [the word of God], that with it he should strike the nations. And he himself will rule them with a rod of iron. He himself treads the winepress of the fierceness and wrath of Almighty God. And he has on **his** robe and on his thigh a name written: KING OF KINGS AND LORD OF LORDS.

And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people. God himself will be with them **and** be their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."

When he who sat on the throne said, "Behold, I make all things new." And he said to me, "Write, for these words are true and faithful." And he said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts. He who overcomes shall inherit all things, and I will be his God and he shall be my son. But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death [Revelation 19 & 21]."

And he showed me [the Apostle John] a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb [of God, Jesus Christ]. In the middle of its street, and on either side of the river, **was** the tree of life, which bore twelve fruits, each **tree** yielding its fruit every month. The leaves of the tree **were** for the healing of the nations.

And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him. They shall see his face, and his name **shall be** on their foreheads. There shall be no night there: they need no lamp nor light of the sun, for the Lord God gives them light. And they shall reign forever and ever.

When he said to me, "These words **are** faithful and true." And the Lord God of the holy prophets sent his angel to show his servants the things which must shortly take place. "Behold, I am coming quickly! Blessed **is** he who keeps the words of the prophecy of this book."

Now I, John, saw and heard these things. And when I heard and saw, I fell down to worship before the feet of the angel who showed me these things. Then he said to me, "See **that you do not do that**. For I am your fellow servant, and of your brethren the prophets, and of those who keep the words of this book. Worship God." And he said to me, "Do not seal the words of the prophecy of this book, for the time is at hand.

He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still." "And behold, I am coming quickly, and my reward **is** with me, to give to every one according to his work. I am the Alpha and the Omega, **the Beginning and the End**, the First and the Last [Revelation 22]."



GOD'S
EVALUATION
OF
HUMAN
RIGHTEOUSNESS

Psalms 1 & 2

Blessed is the man who walks not in the counsel of the ungodly, nor stands in the path of sinners, nor sits in the seat of the scornful; but his delight is in the law [word] of the LORD, and in his law he meditates day and night.

He shall be like a tree planted by the rivers of water, that brings forth its fruit in its season, whose leaf also shall not wither; and whatever he does shall prosper.

The ungodly are not so, but are like the chaff which the wind drives away.

Therefore the ungodly shall not stand in the judgement, nor sinners in the congregation of the righteous.

For the LORD knows the way of the righteous, but the way of the ungodly shall perish.

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Why do the nations rage, and the people plot a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against his Anointed, saying, "Let us break their bonds in pieces and cast away their cords from us."

He who sits in the heavens shall laugh; the Lord shall hold them in derision. Then he shall speak to them in his wrath, and distress them in his deep displeasure:

"Yet I have set my King on my holy hill of Zion."

"I will declare the decree: The LORD has said to me,

'You are my Son, today I have begotten you.

Ask of me, and I will give you the nations for your inheritance, and the ends of the earth for your possession.

You shall break them with a rod of iron; you shall dash them to pieces like a potter's vessel."

Now therefore, be wise, O kings; be instructed, you judges of the earth.

Serve the LORD with fear, and rejoice with trembling.

Kiss the Son, lest he be angry, and you perish in the way, when his wrath is kindled but a little.

Blessed are all those who put their trust in him.

Give ear, O heavens, and I will speak; and hear, O earth, the words of my mouth. Let my teaching drop as the rain, my speech distil as the dew, as raindrops on the tender herb, and as showers on the grass. For I proclaim the name of the LORD: ascribe greatness to our God. **He is** the Rock, his work is perfect; for all his ways **are** justice, a God of truth and without injustice; righteous and upright **is** he. They have corrupted themselves; **they are** not his children, because of their blemish: a perverse and crooked generation.

Do you thus deal with the LORD, O foolish and unwise people? **Is** he not your Father, **who** bought you? Has he not made you and established you? But Jeshurun grew fat and kicked; you grew fat, you grew thick, you are obese! Then he forsook God **who** made him, and scornfully esteemed the Rock of his salvation.

They provoked him to jealousy with foreign **gods** [anything worshipped in place of the true God]; with abominations they provoked him to anger. Of the Rock **who** begot you, you are unmindful, and have forgotten the God who fathered you. And when the LORD saw **it**, he spurned **them**, because of the provocation of his sons and his daughters.

And he said: 'I will hide my face from them, I will see what their end **will be**, for they **are** a perverse generation, children in whom **is** no faith. They have provoked me to jealousy by **what** is not God; they have moved me to anger by their foolish idols. But I will provoke them to jealousy by **those who are** not a nation; I will move them to anger by a foolish nation. For a fire is kindled by my anger, and shall burn to the lowest hell; it shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap disasters on them; I will spend my arrows on them. **They shall be** wasted with hunger, devoured by pestilence and bitter destruction; I will also send against them the teeth of beasts, with the poison of serpents of the dust.

The sword shall destroy outside; **there shall be** terror within for they **are** a nation void of counsel, nor **is there any** understanding in them. Oh, that they were wise, **that** they understood this, **that** they would consider their latter end! For their vine **is** of the vine of Sodom and of the fields of Gomorrah; their grapes **are** grapes of gall, their clusters **are** bitter. Their wine **is** the poison of serpents, and the cruel venom of cobras. **Is** this not laid up in store with me, sealed up among my treasures? Vengeance is mine, and recompense; their foot shall slip in **due** time; for the day of their calamity **is** at hand, and the things to come hasten upon them.'

For the LORD will judge his people and have compassion on his servants, when he sees that **their** power is gone, and **there is** no one **remaining**, bond or free. He will say: 'Where **are** their gods, the rock in which they sought refuge? Now see that I, **even I, am** he, and **there is** no God besides me; I kill and I make alive; I wound and I heal; nor **is there any** who can deliver from my hand. For I raise my hand to heaven, and say, "As I live forever, if I whet my glittering sword, and my hand takes hold on judgement, I will render vengeance to my enemies, and repay those who hate me. I will make my arrows drunk with blood, and my sword shall devour flesh, with the blood of the slain and the captives, from the heads of the leaders of the enemy [Deuteronomy 32].'"

For if we sin wilfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain fearful expectation of judgement, and fiery indignation which will devour the adversaries. Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace? For we know him who said, "Vengeance is mine, I will repay," says the Lord. And again, "The LORD will judge his people [Hebrews 10]."

In the year [739 BC] that King Uzziah died, I [the prophet Isaiah] saw the Lord sitting on a throne, high and lifted up, and the train of his **robe** filled the temple. Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. And one cried to another and said: "Holy, holy, holy **is** the LORD of hosts; the whole earth **is** full of his glory!" And the posts of the door were shaken by the voice of him who cried out, and the house was filled with smoke. So I said: "Woe **is** me, for I am undone! Because I **am** a man of unclean lips, and I dwell in the midst of a people of unclean lips; for my eyes have seen the King, the LORD of hosts [Isaiah 6]."

For since the beginning of the world **men** have not heard nor perceived by the ear, nor has the eye seen any God besides you, who acts for the one who waits for him. You meet him who rejoices and does righteousness, **who** remembers you in your ways. You are indeed angry, for we have sinned—in these ways we continue; and we need to be saved. But we are all like an unclean **thing**, and all our righteousnesses **are** like filthy rags; we all fade as a leaf, and our iniquities, like the wind, have taken us away. And **there is** no one who calls on your name, who stirs himself up to take hold of you; for you have hidden your face from us, and have consumed us because of our iniquities [Isaiah 64].

Blessed **is** the man who trusts in the LORD, and whose hope **is** the LORD. For he shall be like a tree planted by the waters, which spreads out its roots by the river, and will not fear when heat comes; but its leaf will be green, and will not be anxious in the year of drought, nor will cease from yielding fruit. The heart **is** deceitful above all **things**, and desperately wicked; who can know it? I, the LORD, search the heart, I test the mind, even to give every man according to his ways, according to the fruit of his doings [Jeremiah 17]."

The fool has said in his heart, "**There is** no God." They are corrupt, they have done abominable works, there is none who does good.

The LORD looks down from heaven upon the children of men, to see if there are any who understand, who seek God. They have all turned aside, they have together become corrupt; **there is** none who does good, no, not one.

Have all the workers of iniquity no knowledge, who eat up my people **as** they eat bread, and do not call on the LORD? [Psalms 14].

For we have previously charged both Jews and Greeks [Gentiles] that they are all under sin. As it is written: "There is none righteous, no, not one; there is none who understands; there is none who seeks after God. They have all turned aside; they have together become unprofitable; there is none who does good, no, not one.

Their throat **is** an open tomb; with their tongues they have practised deceit; the poison of asps **is** under their lips; whose mouth **is** full of cursing and bitterness. Their feet **are** swift to shed blood; destruction and misery **are** in their ways; and the way of peace they have not known. There is no fear of God before their eyes."

Now we know that whatever the [Mosaic] law says, it says to those who are under the law [everyone], that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law no flesh will be justified in his sight, for by the law **is** the knowledge of sin [Romans 3].

Do not think that I [Jesus Christ] came to destroy the Law or the Prophets. I did not come to destroy but to fulfil. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled. Whoever therefore breaks one of the least of these commandments [given by God to Moses], and teaches men so, shall be called least in the kingdom of heaven; but whoever does and teaches **them**, he shall be called great in the kingdom of heaven. For I say to you, that unless your righteousness exceeds **the righteousness** of the scribes and Pharisees [the fastidious religious leaders], you will by no means enter the kingdom of heaven.

You have heard that it was said to those of old, ‘You shall not murder, and whoever murders will be in danger of the judgement.’ But I say to you that whoever is angry with his brother without a cause shall be in danger of the judgement. But whoever says, ‘You fool!’ shall be in danger of hell fire. Therefore if you bring your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.

Agree with your adversary quickly, while you are on the way with him, lest your adversary deliver you to the judge, the judge hand you over to the officer, and you be thrown into prison. You have heard that it was said to those of old, ‘You shall not commit adultery.’ But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart. You have heard that it was said, ‘You shall love your neighbour and hate your enemy.’ But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, that you may be sons of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust [Matthew 5]."

Judge not, that you be not judged. For with what judgement you judge, you will be judged; and with the measure you use, it will be measured back to you. And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye? Or how can you say to your brother, 'Let me remove the speck from your eye'; and look, a plank is in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye. Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets.

Enter [God's kingdom] by the narrow gate [by believing in him]; for wide is the gate and broad is the way [all human methods, ideologies, philosophies, religions etc] that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it.

Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father in heaven. Many will say to me in that day, 'Lord, Lord, have we not prophesied in your name, cast out demons in your name, and done many wonders in your name?' And then I will declare to them, 'I never knew you; depart from me, you who practise lawlessness!'"

While the Pharisees were gathered together, Jesus asked them, saying, "What do you think about the Christ [Messiah]? Whose Son is he?" They said to him, "The Son of David." He said to them, "How then does David in the Spirit call him 'Lord,' saying: 'The LORD said to my Lord, "Sit at my right hand, till I make your enemies your footstool"'? If David then calls him 'Lord,' how is he his Son?" And no one was able to answer him a word, nor from that day on did anyone dare question him anymore [Matthew 7 & 22].

Then God said, "Let us make man in our image, according to our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth." So God created man in his **own** image; in the image of God he created him; male and female he created them. Then God blessed them, and God said to them, "Be fruitful and multiply; fill the earth and subdue it; have dominion over the fish of the sea, over the birds of the air, and over every living thing that moves on the earth."

And the LORD God commanded the man, saying, "Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die." And the LORD God said, "It is not good that man should be alone; I will make him a helper comparable to him." So when the woman [having been deceived by the 'serpent'] saw that the tree **was** good for food, that it **was** pleasant to the eyes, and a tree desirable to make **one** wise, she took of its fruit and ate. She also gave to her husband with her, and he ate [in a casual act of rebellion and disobedience to God that 'killed' all humanity]. Then the eyes of both of them were opened, and they knew that they **were** naked; and they sewed fig leaves together and made themselves coverings.

And they heard the sound of the LORD God walking in the garden [Eden] in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden. Then the LORD God called to Adam and said to him, "Where **are** you?" So he said, "I heard your voice in the garden, and I was afraid because I was naked; and I hid myself." And he said, "Who told you that you **were** naked? Have you eaten from the tree of which I commanded you that you should not eat?" Then the man said, "The woman whom you gave **to be** with me, she gave me of the tree, and I ate [Genesis 1 – 3]."

Behold, the LORD'S hand is not shortened, that it cannot save; nor his ear heavy, that it cannot hear. But your iniquities have separated you from your God; and your sins have hidden **his** face from you, so that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue has muttered perversity. No one calls for justice, nor does **any** plead for truth. They trust in empty words and speak lies; they conceive evil and bring forth iniquity. They hatch vipers' eggs and weave the spider's web; he who eats of their eggs dies, and **from** that which is crushed a viper breaks out. Their webs will not become garments, nor will they cover themselves with their works; their works **are** works of iniquity, and the act of violence **is** in their hands. Their feet run to evil, and they make haste to shed innocent blood; their thoughts **are** thoughts of iniquity; wasting and destruction **are** in their paths.

The way of peace they have not known, and **there is** no justice in their ways; they have made themselves crooked paths; whoever takes that way shall not know peace. Therefore justice is far from us, nor does righteousness overtake us; we look for light, but there is darkness! For brightness, **but** we walk in blackness! For our transgressions are multiplied before you, and our sins testify against us; for our transgressions **are** with us, and **as for** our iniquities, we know them: in transgressing and lying against the LORD, and departing from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. Justice is turned back, and righteousness stands afar off; for truth is fallen in the street, and equity cannot enter [Isaiah 59].

For when you were slaves of sin, you were free in regard to righteousness. What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. For the wages of sin **is** death, but the gift of God is eternal life in Christ Jesus our Lord [Romans 6].

When the Son of Man comes in his glory, and all the holy angels with him, then he will sit on the throne of his glory. All the nations will be gathered before him, and he will separate them one from another, as a shepherd divides his sheep from the goats. And he will set the sheep on his right hand, but the goats on the left. Then the King will say to those on his right hand, 'Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave me food; I was thirsty and you gave me drink; I was a stranger and you took me in; I was naked and you clothed me; I was sick and you visited me; I was in prison and you came to me.'

When the righteous will answer him, saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and take you in, or naked and clothe you? Or when did we see you sick, or in prison, and come to you?' And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these my brethren, you did it to me.'

When he will also say to those on the left hand, 'Depart from me, you cursed, into the everlasting fire prepared for the devil and his angels: for I was hungry and you gave me no food; I was thirsty and you gave me no drink; I was a stranger and you did not take me in, naked and you did not clothe me, sick and in prison and you did not visit me.'

When they also will answer him, saying, 'Lord, when did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?' Then he will answer them, saying, 'Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to me.' And these will go away into everlasting punishment, but the righteous into eternal life [Matthew 25]."

And while the crowds were thickly gathered together, he [Jesus] began to say, "This is an evil generation. It seeks a sign, and no sign will be given to it except the sign of Jonah the prophet [who spent 3 days 'dead']". For as Jonah became a sign to the Ninevites, so also the Son of Man will be to this generation. The queen of the South will rise up in the judgement with the men of this generation and condemn them, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon is here. The men of Nineveh will rise up in the judgement with this generation and condemn it, for they repented at the preaching of Jonah; and indeed a greater than Jonah is here [Luke 11]."

In the meantime, when an innumerable multitude of people had gathered together, so that they trampled one another, he [Jesus] began to say to his disciples first of all, "Beware of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered that will not be revealed, nor hidden that will not be known. Therefore whatever you have spoken in the dark will be heard in the light, and what you have spoken in the ear in inner rooms will be proclaimed on the housetops.

And I say to you, my friends, do not be afraid of those who kill the body, and after that have no more that they can do. But I will show you whom you should fear: fear him [God] who, after he has killed, has power to cast into hell; yes, I say to you, fear him!

Also I say to you, whoever confesses me before men, him the Son of Man also will confess before the angels of God. But he who denies me before men will be denied before the angels of God. And anyone who speaks a word against the Son of Man, it will be forgiven him; but to him who blasphemes against the Holy Spirit, it will not be forgiven [Luke 12]."

No servant can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon [materialism]." Now the Pharisees, who were lovers of money, also heard all these things, and they derided him [Jesus]. And he said to them, "You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God.

The [Mosaic] law and the prophets were until John [the Baptist]. Since that time the kingdom of God has been preached, and everyone is pressing into it. And it is easier for heaven and earth to pass away than for one tittle of the law to fail. Whoever divorces his wife [except for infidelity] and marries another commits adultery; and whoever marries her who is divorced from her husband commits adultery.

There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores. So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom.

When he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.' But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us [Luke 16].'"

Then Jesus answered and said to them [the Jewish leaders], "Most assuredly, I say to you, the Son [of God] can do nothing of himself, but what he sees the Father [God] do; for whatever he does, the Son also does in like manner. For the Father loves the Son, and shows him all things that he himself does; and he will show him greater works than these, that you may marvel. For as the Father raises the dead and gives life to **them**, even so the Son gives life to whom he will. For the Father judges no one, but has committed all judgement to the Son, that all should honour the Son just as they honour the Father. He who does not honour the Son does not honour the Father who sent him.

Most assuredly, I say to you, he who hears my word and believes in him who sent me has everlasting life, and shall not come into judgement, but has passed from death into life. Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live. For as the Father has life in himself, so he has granted the Son to have life in himself, and has given him authority to execute judgement also, because he is the Son of Man [John 5]."

Jesus answered them, "Most assuredly, I say to you, whoever commits sin is a slave of sin. Therefore if the Son makes you free, you shall be free indeed. If God were your Father, you would love me, for I proceeded forth and came from God; nor have I come of myself, but he sent me. Why do you not understand my speech? Because you are not able to listen to my word. You are of **your** father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own **resources**, for he is a liar and the father of it. But because I tell the truth, you do not believe me [John 8]."

Then Jesus said to them, "A little while longer the light is with you. Walk while you have the light, lest darkness overtake you; he who walks in darkness does not know where he is going. While you have the light, believe in the light, that you may become sons of light." These things Jesus spoke, and departed, and was hidden from them.

But although he had done so many signs before them, they did not believe in him, that the word of Isaiah the prophet might be fulfilled, which he spoke: "Lord, who has believed our report? And to whom has the arm of the LORD been revealed?" Therefore they could not believe, because Isaiah said again: "He has blinded their eyes and hardened their hearts, lest they should see with **their** eyes, lest they should understand with **their** hearts and turn, so that I should heal them." These things Isaiah said when he saw his glory and spoke of him. Nevertheless even among the rulers many believed in him, but because of the Pharisees they did not confess **him**, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God.

When Jesus cried out and said, "He who believes in me, believes not in me but in him who sent me. And he who sees me sees him who sent me. I have come as a light into the world, that whoever believes in me should not abide in darkness. And if anyone hears my words and does not believe, I do not judge him; for I did not come to judge the world but to save the world.

He who rejects me, and does not receive my words, has that which judges him—the word that I have spoken will judge him in the last day. For I have not spoken on my own **authority**; but the Father who sent me gave me a command, what I should say and what I should speak. And I know that his command is everlasting life. Therefore, whatever I speak, just as the Father has told me, so I speak [John 12]."

Remember the word that I [Jesus] said to you, 'A servant is not greater than his master.' If they persecuted me, they will also persecute you. If they kept my word, they will keep yours also. But all these things they will do to you for my name's sake, because they do not know him who sent me. If I had not come and spoken to them, they would have no sin, but now they have no excuse for their sin.

He who hates me hates my Father also. If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both me and my Father. But **this happened** that the word might be fulfilled which is written in their law, 'They hated me without a cause.' But when the Helper [the indwelling Holy Spirit] comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, he will testify of me [John 15]."

God, who made the world and everything in it, since he is Lord of heaven and earth, does not dwell in temples made with hands. Nor is he worshipped with men's hands, as though he needed anything, since he gives to all life, breath, and all things. And he has made from one blood every nation of men to dwell on all the face of the earth, and has determined their pre-appointed times and the boundaries of their dwellings, for in him we live and move and have our being, as also some of your own poets have said, 'For we are also his offspring.' Therefore, since we are the offspring of God, we ought not to think that the Divine Nature is like gold or silver or stone, something shaped by art and man's devising.

Truly, these times of ignorance God overlooked, but now commands all men everywhere to repent, because he has appointed a day on which he will judge the world in righteousness by the man whom he has ordained. He has given assurance of this to all by raising him from the dead [Acts 17]."

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because what may be known of God is manifest in them, for God has shown **it** to them. For since the creation of the world his invisible **attributes** are clearly seen, being understood by the things that are made, **even** his eternal power and Godhead, so that they are without excuse, because, although they knew God, they did not glorify **him** as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.

Professing to be wise, they became fools, and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things.

Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonour their bodies among themselves, who exchanged the truth of God for the lie, and worshipped and served the creature rather than the Creator, who is blessed forever. Amen.

And even as they did not like to retain God in **their** knowledge, God gave them over to a debased mind, to do those things which are not fitting; being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; **they are** whisperers, backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, undiscerning, untrustworthy, unloving, unforgiving, unmerciful; who, knowing the righteous judgement of God, that those who practise such things are deserving of death, not only do the same but also approve of those who practise them [Romans 1].

For as many as have sinned without law will also perish without law, and as many as have sinned in the law will be judged by the law in the day when God will judge the secrets of men by Jesus Christ, according to my gospel. Indeed you are called a Jew, and rest on the [Mosaic] law, and make your boast in God, and know his will, and approve the things that are excellent, being instructed out of the law, and are confident that you yourself are a guide to the blind, a light to those who are in darkness, an instructor of the foolish, a teacher of babes, having the form of knowledge and truth in the law.

You, therefore, who teach another, do you not teach yourself? You who preach that a man should not steal, do you steal? You who say, "Do not commit adultery," do you commit adultery? You who abhor idols, do you rob temples? You who make your boast in the law, do you dishonour God through breaking the law? As it is written: "There is none righteous, no, not one; there is none who understands; there is none who seeks after God. They have all turned aside; they have together become unprofitable; there is none who does good, no, not one.

Their throat is an open tomb; with their tongues they have practised deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace they have not known. There is no fear of God before their eyes."

Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law no flesh will be justified in his sight, for by the law is the knowledge of sin [Romans 2 & 3].

Also he [Jesus] spoke this parable to some who trusted in themselves that they were righteous, and despised others: "Two men went up to the temple to pray, one a Pharisee [Jewish religious leader] and the other a tax collector [a hated Roman 'employee'] . The Pharisee stood and prayed thus with himself, 'God, I thank you that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector. I fast twice a week; I give tithes of all that I possess.'

And the tax collector, standing afar off, would not so much as raise his eyes to heaven, but beat his breast, saying, 'God, be merciful to me a sinner!' I tell you, this man went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted [Luke 18]."

Though I [the Apostle Paul] also might have confidence in the flesh. If anyone else thinks he may have confidence in the flesh, I more so: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; concerning the law, a Pharisee; concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless.

But what things were gain to me, these I have counted loss for Christ. Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ and be found in him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith; that I may know him and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death, if, by any means, I may attain to the resurrection from the dead [Philippians 3].

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent." Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached [the Gospel] to save those who believe. For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in his presence. But of him you are in Christ Jesus, who became for us wisdom from God — and righteousness and sanctification and redemption — that, as it is written, "He who glories, let him glory in the LORD."

However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing. But we speak the wisdom of God in a mystery, the hidden **wisdom** which God ordained before the ages for our glory, which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory. But as it is written: "Eye has not seen, nor ear heard, nor have entered into the heart of man the things which God has prepared for those who love him [I Corinthians 1 & 2]."



Then Jesus, being filled with the Holy Spirit, returned from the Jordan and was led by the Spirit into the wilderness, being tempted for forty days by the devil. Then the devil, taking him up on a high mountain, showed him all the kingdoms of the world in a moment of time. And the devil said to him, "All this authority I will give you, and their glory; for **this** has been delivered to me, and I give it to whomever I wish [from the mouth of Satan himself confirmation that he runs the 'World']. Therefore, if you will worship before me, all will be yours." And Jesus answered and said to him, "Get behind me, Satan! For it is written, 'You shall worship the LORD your God, and him only you shall serve [Luke 4].'"

Where do wars and fights **come** from among you? Do **they** not **come** from your **desires** for pleasure that war in your members? You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask. You ask and do not receive, because you ask amiss, that you may spend **it** on your pleasures. Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God?

Come now, you who say, "Today or tomorrow we will go to such and such a city, spend a year there, buy and sell, and make a profit"; whereas you do not know what **will happen** tomorrow. For what **is** your life? It is even a vapour that appears for a little time and then vanishes away. Instead you **ought** to say, "If the Lord wills, we shall live and do this or that." But now you boast in your arrogance. All such boasting is evil [James 4].

Developed, I now write to you this second epistle (in **both** of which I stir up your pure minds by way of reminder), that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Saviour, knowing this first:

That scoffers will come in the last days, walking according to their own lusts, and saying, "Where is the promise of his coming? For since the fathers fell asleep, all things continue as **they were** from the beginning of creation." For this they wilfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water, by which the world **that** then existed perished, being flooded with water.

But the heavens and the earth **which** are now preserved by the same word, are reserved for fire until the day of judgement and perdition of ungodly men. But, beloved, do not forget this one thing, that with the Lord one day **is** as a thousand years, and a thousand years as one day. The Lord is not slack concerning **his** promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance. But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up [II Peter 3].

He who believes in the Son of God has the witness in himself; he who does not believe God has made him a liar, because he has not believed the testimony that God has given of his Son. And this is the testimony: that God has given us eternal life, and this life is in his Son. He who has the Son has life; he who does not have the Son of God does not have life.

We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him. We know that we are of God, and the whole world lies **under the sway of** the wicked one [confirmation who's running this world!]. And we know that the Son of God has come and has given us an understanding, that we may know him who is true; and we are in him who is true, in his Son Jesus Christ. This is the true God and eternal life [I John 5].



For when you were slaves of sin, you were free in regard to righteousness. What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

For those who live according to the flesh set their minds on the things of the flesh, but those **who live** according to the Spirit, the things of the Spirit. For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, nor indeed can be. So then, those who are in the flesh cannot please God. Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh. For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.

But indeed, O man, who are you to reply against God? Will the thing formed say to him who formed it, "Why have you made me like this?" Does not the potter have power over the clay, from the same lump to make one vessel for honour and another for dishonour? **What** if God, wanting to show **his** wrath and to make his power known, endured with much longsuffering the vessels of wrath prepared for destruction, and that he might make known the riches of his glory on the vessels of mercy, which he had prepared beforehand for glory, even us whom he called, not of the Jews only, but also of the Gentiles?

The night is far spent, the day is at hand. Therefore let us cast off the works of darkness, and let us put on the armour of light. Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. But put on the Lord Jesus Christ, and make no provision for the flesh, to **fulfil its** lusts [Romans 6 - 13].

Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God.

Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make **them** members of a harlot? Certainly not! Or do you not know that he who is joined to a harlot is one body **with her**? For "the two," he [God] says, "shall become one flesh." But he who is joined to the Lord is one spirit **with him**.

Alee sexual immorality. Every sin that a man does is outside the body, but he who commits sexual immorality sins against his own body. Or do you not know [speaking to Believers] that your body is the temple of the Holy Spirit **who is in you**, whom you have from God, and you are not your own? For you were bought at a price [the Saviour's substitutionary death]; therefore glorify God in your body and in your spirit, which are God's [I Corinthians 6].

But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith." Yet the law is not of faith, but "the man who does them shall live by them." But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe.

But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed. Therefore the law was our tutor **to bring us** to Christ, that we might be justified by faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you [who believe] are all one in Christ Jesus [Galatians 3].

This I say, therefore, and testify in the Lord, that you [who believe] should no longer walk as the rest of the Gentiles walk, in the futility of their mind, having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart; who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness. But you have not so learned Christ, if indeed you have heard him and have been taught by him, as the truth is in Jesus: that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that you put on the new man which was created according to God, in true righteousness and holiness. Therefore, putting away lying, "Let each one of you speak truth with his neighbour," for we are members of one another. "Be angry, and do not sin": do not let the sun go down on your wrath, nor give place to the devil.

Let him who stole steal no longer, but rather let him labour, working with his hands what is good, that he may have something to give him who has need. Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that it may impart grace to the hearers. And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness, wrath, anger, clamour, and evil speaking be put away from you, with all malice.

But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints; neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks. For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God. Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience [Ephesians 4 & 5].

Yet indeed I [the Apostle Paul] also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ and be found in him, not having my own righteousness, which **is** from the law, but that which **is** through faith in Christ, the righteousness which is from God by faith; that I may know him and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death, if, by any means, I may attain to the resurrection from the dead.

Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me. Brethren, I do not count myself to have apprehended; but one thing **I do**, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward the goal for the prize of the upward call of God in Christ Jesus. Therefore let us, as many as are mature, have this mind; and if in anything you think otherwise, God will reveal even this to you. Nevertheless, to **the degree** that we have already attained, let us walk by the same rule, let us be of the same mind. For many walk, of whom I have told you often, and now tell you even weeping, **that they are** the enemies of the cross of Christ: whose end **is** destruction, whose god **is** **their** belly, and **whose** glory **is** in their shame—who set their mind on earthly things [Philippians 3].

But concerning the times and the seasons, brethren, you have no need that I should write to you. For you yourselves know perfectly that the day of the Lord so comes as a thief in the night. For when they say, "Peace and safety!" then sudden destruction comes upon them, as labour pains upon a pregnant woman. And they shall not escape. But you, brethren, are not in darkness, so that this Day should overtake you as a thief [I Thessalonians 5].

We are bound to thank God always for you, brethren, as it is fitting, because your faith grows exceedingly, and the love of every one of you all abounds toward each other, so that we ourselves boast of you among the churches of God for your patience and faith in all your persecutions and tribulations that you endure, **which** is manifest evidence of the righteous judgement of God, that you may be counted worthy of the kingdom of God, for which you also suffer; since **it is** a righteous thing with God to repay with tribulation those who trouble you, and to **give** you who are troubled rest with us when the Lord Jesus is revealed from heaven with his mighty angels, in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ.

These shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power, when he comes, in that Day, to be glorified in his saints and to be admired among all those who believe, because our testimony among you was believed. Therefore we also pray always for you that our God would count you worthy of **this** calling, and fulfil all the good pleasure of **his** goodness and the work of faith with power, that the name of our Lord Jesus Christ may be glorified in you, and you in him, according to the grace of our God and the Lord Jesus Christ.

Now, brethren, concerning the coming of our Lord Jesus Christ and our gathering together to him, we ask you, not to be soon shaken in mind or troubled, either by spirit or by word or by letter, as if from us, as though the day of Christ had come. Let no one deceive you by any means; for **that Day will not come** unless the falling away comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshipped, so that he sits as God in the temple of God, showing himself that he is God [II Thessalonians 1 & 2].

Now godliness with contentment is great gain. For we brought nothing into **this** world, **and it is** certain we can carry nothing out. And having food and clothing, with these we shall be content.

But those who desire to be rich fall into temptation and a snare, and **into** many foolish and harmful lusts which drown men in destruction and perdition. For the love of money is a root of all **kinds** of evil, for which some have strayed from the faith in their greediness, and pierced themselves through with many sorrows [I Timothy 6].

But know this, that in the last days perilous times will come: for men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, unloving, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors, headstrong, haughty, lovers of pleasure rather than lovers of God, having a form of godliness but denying its power. And from such people turn away! For of this sort are those who creep into households and make captives of gullible women loaded down with sins, led away by various lusts, always learning and never able to come to the knowledge of the truth. Now as Jannes and Jambres resisted Moses, so do these also resist the truth: men of corrupt minds, disapproved concerning the faith; but they will progress no further, for their folly will be manifest to all, as theirs also was [II Timothy 3].

Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, to speak evil of no one, to be peaceable, gentle, showing all humility to all men. For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another. Reject a divisive man after the first and second admonition, knowing that such a person is warped and sinning, being self-condemned [Titus 3].



THE
JUDGMENT
SEAT
OF
CHRIST

Wne person esteems **one** day above another; another esteems every day **alike**. Let each be fully convinced in his own mind. He who observes the day, observes **it** to the Lord; and he who does not observe the day, to the Lord he does not observe **it**.

He who eats, eats to the Lord, for he gives God thanks; and he who does not eat, to the Lord he does not eat, and gives God thanks. For none of us lives to himself, and no one dies to himself. For if we live, we live to the Lord; and if we die, we die to the Lord.

Therefore, whether we live or die, we are the Lord's. For to this end Christ died and rose and lived again, that he might be Lord of both the dead and the living.

But why do you judge your brother? Or why do you show contempt for your brother? For we shall all stand before the judgement seat of Christ.

For it is written: "As I live, says the LORD, every knee shall bow to me, and every tongue shall confess to God." So then each of us shall give account of himself to God.

Therefore let us not judge one another anymore, but rather resolve this, not to put a stumbling block or a cause to fall in **our** brother's way [Romans 14].

For we [Christian believers] know that if our earthly house, **this** tent [our mortal body], is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven, if indeed, having been clothed, we shall not be found naked. For we who are in **this** tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life.

Now he who has prepared us for this very thing is God, who also has given us the Spirit as a guarantee. So **we are** always confident, knowing that while we are at home in the body we are absent from the Lord. For we walk by faith, not by sight.

We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord. Therefore we make it our aim, whether present or absent, to be well pleasing to him.

For we must all appear before the judgement seat of Christ, that each one may receive the things **done** in the body, according to what he has done, whether good or bad. Knowing, therefore, the terror of the Lord, we persuade men; but we are well known to God, and I also trust are well known in your consciences.

For if we are beside ourselves, **it is** for God; or if we are of sound mind, **it is** for you. For the love of Christ compels us, because we judge thus: that if one [Jesus Christ] died for all, then all died; and he died for all, that those who live should live no longer for themselves, but for him who died for them and rose again [II Corinthians 5].

For Christ has not entered the holy places made with hands, **which are** copies of the true, but into heaven itself, now to appear in the presence of God for us; not that he should offer himself often, as the high priest enters the Most Holy Place every year with blood of another—he then would have had to suffer often since the foundation of the world; but now, once at the end of the ages, he has appeared to put away sin by the sacrifice of himself. And as it is appointed for men to die once, but after this the judgement, so Christ was offered once to bear the sins of many. To those who eagerly wait for him he will appear a second time, apart from sin, for salvation.

For the law, having a shadow of the good things to come, **and** not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. For then would they not have ceased to be offered? For the worshippers, once purified, would have had no more consciousness of sins. But in those **sacrifices there is** a reminder of sins every year. For **it is** not possible that the blood of bulls and goats could take away [human] sins [Hebrews 9 & 10].

See that you do not refuse him [God] who speaks. For if they did not escape who refused him who spoke on earth, much more **shall we not escape** if we turn away from him who **speaks** from heaven, whose voice then shook the earth; but now he has promised, saying, "Yet once more I shake not only the earth, but also heaven." Now this, "Yet once more," indicates the removal of those things that are being shaken, as of things that are made, that the things which cannot be shaken may remain.

Therefore, since we [who believe] are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear. For our God **is** a consuming fire [Hebrews 12].

If anyone does not stumble in word, he is a perfect man, able also to bridle the whole body. Indeed, we put bits in horses' mouths that they may obey us, and we turn their whole body. Look also at ships: although they are so large and are driven by fierce winds, they are turned by a very small rudder wherever the pilot desires. Even so the tongue is a little member and boasts great things. See how great a forest a little fire kindles! And the tongue is a fire, a world of iniquity. The tongue is so set among our members that it defiles the whole body, and sets on fire the course of nature; and it is set on fire by hell. For every kind of beast and bird, of reptile and creature of the sea, is tamed and has been tamed by mankind. But no man can tame the tongue. **It is** an unruly evil, full of deadly poison. With it we bless our God and Father, and with it we curse men, who have been made in the similitude of God. Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so. Does a spring send forth fresh water and bitter from the same opening? Can a fig tree, my brethren, bear olives, or a grapevine bear figs? Thus no spring yields both salt water and fresh.

Who is wise and understanding among you? Let him show by good conduct **that** his works **are done** in the meekness of wisdom. But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth. This wisdom does not descend from above, but **is** earthly, sensual, demonic. For where envy and self-seeking **exist**, confusion and every evil thing **are** there.

Where do wars and fights **come** from among you? Do **they** not **come** from your **desires** for pleasure that war in your members? You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask. Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God [James 3 & 4].

But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, **and** bring on themselves swift destruction. And many will follow their destructive ways, because of whom the way of truth will be blasphemed. By covetousness they will exploit you with deceptive words; for a long time their judgement has not been idle, and their destruction does not slumber.

For if God did not spare the angels who sinned, but cast **them** down to hell and delivered **them** into chains of darkness, to be reserved for judgement; and did not spare the ancient world, but saved Noah, **one of eight people**, a preacher of righteousness, bringing in the flood on the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned **them** to destruction, making **them** an example to those who afterward would live ungodly; **then** the Lord knows how to deliver the godly out of temptations and to reserve the unjust under punishment for the day of judgement, and especially those who walk according to the flesh in the lust of uncleanness and despise authority. **They are** spots and blemishes, carousing in their own deceptions while they feast with you, having eyes full of adultery and that cannot cease from sin, enticing unstable souls.

For when they speak great swelling **words** of emptiness, they allure through the lusts of the flesh, through lewdness, the ones who have actually escaped from those who live in error. While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage. For if, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled in them and overcome, the latter end is worse for them than the beginning [II Peter 2].

He who says he is in the light, and hates his brother [in Christ], is in darkness until now. He who loves his brother abides in the light, and there is no cause for stumbling in him. But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes. I write to you, little children, because your sins are forgiven you for his name's sake. I write to you, fathers, because you have known him **who is** from the beginning. I write to you, young men, because you have overcome the wicked one. I write to you, little children, because you have known the Father. I have written to you, fathers, because you have known him **who is** from the beginning. I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the wicked one.

Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world. And the world is passing away, and the lust of it; but he who does the will of God abides forever. Little children, it is the last hour; and as you have heard that the Antichrist is coming, even now many antichrists have come, by which we know that it is the last hour [I John 2].

Little children, let no one deceive you. He who practises righteousness is righteous, just as he [God] is righteous. He who sins is of the devil, for the devil has sinned from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. In this the children of God and the children of the devil are manifest: whoever does not practise righteousness is not of God, nor is he who does not love his brother. For this is the message that you heard from the beginning, that we should love one another [I John 3].

Now I [the Apostle John] saw when the Lamb [Christ] opened one of the seals [of the scroll from God's hand, (the title deed of the earth?)]; and I heard one of the four living creatures saying with a voice like thunder, "Come and see." And I looked, and behold, a white horse. He who sat on it had a bow; and a crown was given to him, and he [the Antichrist?] went out conquering and to conquer.

When he [Christ] opened the second seal, I heard the second living creature saying, "Come and see." Another horse, fiery red [War], went out. And it was granted to the one who sat on it to take peace from the earth, and that **people** should kill one another; and there was given to him a great sword.

When he opened the third seal, I heard the third living creature say, "Come and see." So I looked, and behold, a black horse [Famine], and he who sat on it had a pair of scales in his hand. And I heard a voice in the midst of the four living creatures saying, "A quart of wheat for a denarius, and three quarts of barley for a denarius; and do not harm the oil and the wine."

When he opened the fourth seal, I heard the voice of the fourth living creature saying, "Come and see." So I looked, and behold, a pale horse. And the name of him who sat on it was Death, and Hades followed with him. And power was given to them over a fourth of the earth, to kill with sword, with hunger, with death, and by the beasts of the earth [these are the so-called four horsemen of the Apocalypse].

When he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held. And they cried with a loud voice, saying, "How long, O Lord, holy and true, until you judge and avenge our blood on those who dwell on the earth [Revelation 6]?"

When he opened the seventh seal, there was silence in heaven for about half an hour. And I saw the seven angels who stand before God, and to them were given seven trumpets. Then the angel took the censer, filled it with fire from the altar, and threw it to the earth. And there were noises, thunderings, lightnings, and an earthquake. So the seven angels who had the seven trumpets prepared themselves to sound.

When the sixth angel sounded: and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel who had the trumpet, "Release the four angels who are bound at the great river Euphrates." So the four angels, who had been prepared for the hour and day and month and year, were released to kill a third of mankind.

Now the number of the army of the horsemen was two hundred million; I heard the number of them. And thus I saw the horses in the vision: those who sat on them had breastplates of fiery red, hyacinth blue, and sulphur yellow; and the heads of the horses were like the heads of lions; and out of their mouths came fire, smoke, and brimstone.

By these three plagues a third of mankind was killed—by the fire and the smoke and the brimstone which came out of their mouths. For their power is in their mouth and in their tails; for their tails are like serpents, having heads; and with them they do harm.

But the rest of mankind, who were not killed by these plagues, did not repent of the works of their hands, that they should not worship demons, and idols of gold, silver, brass, stone, and wood, which can neither see nor hear nor walk. And they did not repent of their murders or their sorceries or their sexual immorality or their thefts [Revelation 8 & 10].

Then I stood on the sand of the sea [of the nations of the world?]. And I saw a beast [the Antichrist] rising up out of the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a blasphemous name. The dragon [Satan] gave him his power, his throne, and great authority. And I saw one of his heads as if it had been mortally wounded, and his deadly wound was healed. And all the world marvelled and followed the beast.

So they worshipped the dragon who gave authority to the beast; and they worshipped the beast, saying, "Who is like the beast? Who is able to make war with him?" And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months [the 2nd half of the Great Tribulation].

When he opened his mouth in blasphemy against God, to blaspheme his name, his tabernacle, and those who dwell in heaven. It was granted to him to make war with the saints and to overcome them. And authority was given him over every tribe, tongue, and nation. All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world. If anyone has an ear, let him hear.

When I saw another beast coming up out of the earth, and he had two horns like a lamb and spoke like a dragon. And he exercises all the authority of the first beast in his presence, and causes the earth and those who dwell in it to worship the first beast, whose deadly wound was healed. He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads [a chip implant perhaps?], and that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name. [Revelation 13].

Then I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to those who dwell on the earth—to every nation, tribe, tongue, and people—saying with a loud voice, "Fear God and give glory to him, for the hour of his judgement has come; and worship him who made heaven and earth, the sea and springs of water." And another angel followed, saying, "Babylon [a city, and the world's final form of politics, business, culture, education, religion etc] is fallen, is fallen, that great city, because she has made all nations drink of the wine of the wrath of her fornication."

When a third angel followed them, saying with a loud voice, "If anyone worships the beast and his image, and receives his mark on his forehead or on his hand, he himself shall also drink of the wine of the wrath of God, which is poured out full strength into the cup of his indignation. He shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment ascends forever and ever; and they have no rest day or night, who worship the beast and his image, and whoever receives the mark of his name [Revelation 14]."

And I heard another voice from heaven saying, "Come out of her [Babylon], my people, lest you share in her sins, and lest you receive of her plagues. For her sins have reached to heaven, and God has remembered her iniquities. Render to her just as she rendered to you, and repay her double according to her works; in the cup which she has mixed, mix double for her. In the measure that she glorified herself and lived luxuriously, in the same measure give her torment and sorrow; for she says in her heart, 'I sit as queen, and am no widow, and will not see sorrow.' Therefore her plagues will come in one day—death and mourning and famine. And she will be utterly burned with fire, for strong is the Lord God who judges her [Revelation 18]."

Now I [the Apostle John] saw heaven opened, and behold, a white horse. And he [the Lord Jesus Christ] who sat on him was called Faithful and True, and in righteousness he judges and makes war. His eyes were like a flame of fire, and on his head were many crowns. He had a name written that no one knew except himself. He was clothed with a robe dipped in blood, and his name is called The Word of God. And the armies in heaven, clothed in fine linen, white and clean, followed him on white horses.

Now out of his mouth goes a sharp sword [the Word of God], that with it he should strike the nations. And he himself will rule them with a rod of iron. He himself treads the winepress of the fierceness and wrath of Almighty God. And he has on his robe and on his thigh a name written: KING OF KINGS AND LORD OF LORDS.

When I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in the midst of heaven, "Come and gather together for the supper of the great God, that you may eat the flesh of kings, the flesh of captains, the flesh of mighty men, the flesh of horses and of those who sit on them, and the flesh of all people, free and slave, both small and great." And I saw the beast [the Antichrist], the kings of the earth, and their armies, gathered together to make war against him who sat on the horse and against his army [the battle of Armageddon].

When the beast was captured, and with him the false prophet who worked signs in his presence, by which he deceived those who received the mark of the beast and those who worshipped his image. These two were cast alive into the lake of fire burning with brimstone. And the rest were killed with the sword which proceeded from the mouth of him who sat on the horse. And all the birds were filled with their flesh [Revelation 19].

Now when the thousand years [Christ's millennial kingdom] have expired, Satan will be released from his prison and will go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle, whose number is as the sand of the sea. They went up on the breadth of the earth and surrounded the camp of the saints and the beloved city [Jerusalem]. And fire came down from God out of heaven and devoured them.

When I saw a great white throne and him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is **the Book** of Life. And the dead were judged according to their works, by the things which were written in the books. The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. And anyone not found written in the Book of Life was cast into the lake of fire.

Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people. God himself will be with them **and be** their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away." Then He who sat on the throne said, "Behold, I make all things new." And he said to me, "Write, for these words are true and faithful [Revelation 20 & 21]."

W Do not seal the words of the prophecy of this book, for the time is at hand. He who is unjust, let him be unjust still; he who is filthy, let him be filthy still; he who is righteous, let him be righteous still; he who is holy, let him be holy still."

” **A**nd behold, I am coming quickly, and my reward is with me, to give to every one according to his work. I am the Alpha and the Omega, **the** Beginning and **the** End, the First and the Last."

Blessed **are** those who do his commandments, that they may have the right to the tree of life, and may enter through the gates into the city. But outside **are** dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practises a lie.

” **I**, Jesus, have sent my angel to testify to you these things in the churches. I am the Root and the Offspring of David, the Bright and Morning Star." And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely.

For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and **from** the things which are written in this book.

He who testifies to these things says, "Surely I am coming quickly." Amen. Even so, come, Lord Jesus [Revelation 22]!



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